CHRISTIAN CONSTANCY CROWNED BY CHRIST.

A Funerall Sermon on APOCALYPS 2. 10.

Preached at the buriall of M. WILLIAM WINTER, Citizen of LONDON;

Together with the Testimonie then giuen vnto Him:

By THOMAS GATAKER, B. of D. and Pastor of ROTHERHITH.

LONDON,
Printed by IOHN HAVILAND for WILLIAM BLADEN, and are to be sold at the signe of the Bible, at the great North doore of *Paules*. 1624.

W: Musgrave.

BRITISH MUSEUM

TO THE RIGHT WORSHIPFVLL Mr. ROBERT OFFLY MASTER

of the company of Habberdashers, and the right Worshipfull Sir IOHN GARRET Knight, Mr. Alderman HAMMERSLY, Mr. Alderman WHITMORE, Mr. Alderman RANTON, and other worthy fathers and brethren of the said Company, all prosperitie in this world, and happinesse in the world to come.

Right Worshipfull,

ALbeit the expressions of a gracious heart by liuely voice breed deeper impressions, (God attending his own ordinance of preaching with a more speciall blessising) yet writing hath in this respect a prerogatiue, that holy truths thus conueyed to the world spread further, and continue longer.

Thoſe therefore deſerue well of the Church that this way impart thoſe things to publike and future vſe, by which God wrought on the hearts of the hearers for the preſent. In which reſpect this funerall Sermon preached out of loue and honour of the graces of God in a poore, yet well eſteemed Chriſtian (Maſter WINTER) may gaine acceptance, as being not onely for matter ſound, for handling cleere, but for the times ſeaſonable. For what more neceſſarie in theſe times, wherein many are aſhamed of the downeright profeſſion of that religion by which they hope to be ſaued, than to preſſe conſtant faithfulneſſe in known truths, vnto which all promiſes are intailed? Particular points haue beene much and long vrged amongſt vs, it is very needfull that conſtant cleauing to all thoſe bleſſed truths likewiſe be inforced. And from what ſtronger incouragement can this be, than from a crown of life here promiſed to the crowne of all graces, Perſeuerance? Since the fall, one dangerous diſeaſe of the ſoule, is vnſetledneſſe in good purpoſes, eſpecially when either diſcouragements or allurements are offered. But

what wil not a ſoule break thorow, that hath in the eie of it a crowne held out to all that hold out to the end; by him who hath both obtained it for vs, and keepeth it for vs, and vs for it? There is a mutuall paſſage of truſt between God and vs (for thus graciouſly he condeſcendeth to vs.) We truſt him with the ſaluation of our ſoules, he truſteth vs with his truth, which if by grace we be inabled to keepe, it will keepe vs and raiſe vp our hearts to an expectation of all good frō our faithfull and good God, euen at that time when our ſoules gaſpe for comfort, at the houre of death. And at the day of iudgement the ſentence will paſſe, not according to greatneſſe of parts and place, but according to faithfulneſſe, Well done, not learned, wiſe, rich, but faithfull ſeruant, &c. This Sermon intreating of things thus vſefull, is preſented by me, as intreated by the widow of the late deceaſed (Maſter WINTER) and ſome others whom I reſpect, and to you as chiefe of that Company whereof he was a poore member: and this by willing conſent of the author, my reuerend & ancient friend of whom I am not willing to take this occaſion to ſpeake: his long, faithfull, learned la-

bours

bours in the Church haue made him ſufficiently knowne. He gaue her full power of the copy for her vſe. Which in her behalfe, and at her deſire, I offer vnto your worſhips as a teſtimony of her reſpect, as likewiſe if there be a bleſſing in your hands in the behalfe of the Orphans of ſuch as haue beene of your Company, I was not vnwilling to take this aduantage of preſenting her eſtate to your mercifull conſiderations, conſidering ſhe traineth vp a ſonne at the Vniuerſitie for the future ſeruice of the Church. It is a ſpeciall bleſſing of God where he hath giuen power and a willing mind to do good, to offer likewiſe the opportunity of fit obiects that bounty be not miſplaced; which here vndoubtedly you ſhall haue, and the bleſſing of the fatherleſſe and widow ſhall come vpon you. The Lord leade you on in a courſe of faithfulnes to which we are here encouraged, that in the end you may receiue the crowne of life which is here promiſed.

BRITISH MUSEUM

Graics Inne, Ian. 2. 1623.

Yours in all Chriſtian ſeruice,

R. Sibbs.

CHRISTIAN CONSTANCIE crowned by CHRIST.

APOCALYPS 2. 10.

Be thou faithfull vnto death, and I will giue thee a crowne of life.

IT shall be needlesse to make stay vpon any curious *Analysis*, either of this whole *Chapter* in *generall*, or in *particular* of that *Epistle*, whereof my Text is a *parcell*. It containeth an entire *Sentence* of it selfe, and may well therefore be handled by it selfe.

They are the words of our Saviour to the *Angell* or [a] *Pastor* of the *Church* [b] of *Smyrna*: and they diuide themselues into *two parts*, { *a precept.* / *a promise.* } *Parts* 2.

[a] *Frustra est quod Origenes, qui de Spiritibus cæleſtibus interpretatur hunc locum, &c.* Luc. hom. 13. & 3.

[b] *Vers.* 8.

Precept. The *precept* is in those words, *Be thou faithfull vnto death:*

Promise. The *promise* in those, *And I will giue thee a crowne of life.*

Part 1. *Branches* 2. There is the *worke* in the one; the *reward* or *wages* in the other.

1. *Dutie.* In the *precept* we may obserue,

2. *Stint, Extent.* 1. The *dutie* required, *fidelitie* or *faithfulnesse: Be thou faithfull:* and

Part 2. *Branches* 2. 2. The *stint*, or *extent* of it; *Vnto death.*

1. *Giuer.* In the *promise* likewise we may consider,

2. *Gift.* 1. The *giuer*; *Christ: I will giue thee.*

Part 1. 2. The *gift*; *a Crowne*; and that *of life.*

Branch 1. *Dutie. Fidelitie.* For the *first branch*, the *dutie* required or enioyned; *Be faithfull.* The word *faithfull*, is ambiguous, and may be taken two waies; and *in a twofold sense* is it giuen to the godly. For as the word [c] *Faith* is taken sometime for *credulitie*, and sometime for *fidelitie*; sometime for *trust*, and sometime for *trustinesse*; sometime for *confidence* in another, and sometime for *faithfulnesse* to another: In the *former sense* it is taken in those *phrases* so vsuall; [a] *Faith in Christ*, and [c] *Faith in his Name*: In the *latter sense* it is taken in those words of our Sauiour, [f] *You neglect iudgement, mercy*, and *faith*, or *fidelitie*; and in those of the Apostle, [g] *Let seruants shew all faith* (that is, *faithfulnesse*) *to their Masters.* So *Gods Saints and seruants* are termed [h] *faithfull* in a twofold respect: sometime in regard of their *faith*; that is, their *beliefe and confidence in Christ*: [i] *Be not faithlesse, but faithfull*; saith our Sauiour to *Thomas:*

[c] Πίστις. *Faith twofold. Credulitie, Confidence.*

[a] *Act.* 24. 25. [c] *Act.* 3. 16. *Fidelitie. Faithfulnesse.*

[f] *Matth.* 23. 23. [g] *Tit.* 2. 10. [h] Πιστοί. *Faithfull two waies. In regard of Beliefe and Confidence.*

[i] *Iohn* 20. 27.

Thomas: And, [k] *What part hath the faithfull with the Infidell?* saith the Apostle; that is, *the beleever with the vnbeleeving*. Sometime in regard of their *fidelitie and faithfulnesse vnto Christ*: [l] *Who is a wise and a faithfull seruant?* saith our Sauiour. And, [m] *I haue receiued mercie of God, to be faithfull*; saith the Apostle: which of the former [n] some mis-expound. In this latter sense (as I take it) is the word here to be taken. For so is *Antipas* [o] a little after termed [p] *Christs faithfull Martyr*: and what is here said of being *faithfull to death*, is in the next Epistle called, [q] *the keeping of his workes to the end*.

So that the *Point* then of *Instruction* that wee obserue hence, is this; that

Fidelitie or faithfulnesse is required of all Christians.

Faith in Christ must be seconded with *faithfulnesse vnto Christ*. As we must haue *Faith in him*, so we must keepe *Faith to him*. For [r] those that are *with him*, are [s] *elect, called*, and *faithfull*. And as some in this *Booke* are commended in this kinde for their [t] *patience and faith*: so some are said elsewhere, to be *condemned, for breaking their faith*, to wit, formerly plighted vnto him.

Now that we may the better conceiue, and see the *necessitie* hereof:

1. Consider we what *tearmes of relation* there are betweene *Christ* and vs. *Fidelitie* and *loyaltie* is in more speciall manner required [u] in the *Wife* toward the *Husband*; and in [x] the *Seruant* and *Subiect* toward his *Master*, his *leige Lord*, and his *Soueraigne*. But [y] *Christ* is our *Husband*, our *Head*,

k 2 Cor. 6. 15.

In regard of Fidelitie and Faithfulnesse.

l Matth. 24. 45.
m 1 Cor. 7. 27.
n Non quia cram, sed ut essem, ne meritum fidei Dei misericordiam preueniat. Aug. de grat. & lib. arb. c. 6. & 14. & de praedest. sanct. c. 2. & 3. De fide iustificante intelligens.

Meaning.

Point 1.

o Antipas, contractum ex Antipatros: sicut Δημήτριος, Δημᾶς. Γάϊος, Γαΐος. Lucius, Lucas. Artemidorus, Artemas. Numerius, Numas, &c. vide Var. de ling. Lat. l. 7. & Scalig. ad Catul.
p Vers. 13.
q Vers. 26.

Necessitie of Fidelitie.

Reason 1.

r Apoc. 14. 17.
s Ἐκλεκτοὶ, κλητοὶ, πιστοί.
t Ver. 19. c. 14. 12. 1 Tim. 5. 11.
u Prou. 17. Hos. 3. 3. Ier. 3. 20.
x Tit. 2. 10.
y Ephes. 5. 23.

and euery *Christian soule* is his *Spouse*: [z] *I haue espoused thee vnto me*, saith he, *in mercie and in fidelitie*. Hee is [a] our *Lord* and [b] *Master*: [c] *You call me Lord and Master*; saith he, *and you say well*; *for so I am*. We ought therefore to beare all *loialtie*, to shew [d] all *fidelitie* and *faithfulnesse* vnto him. I might adde, that as *Christ is Gods*, so [e] *wee are Christs*. [f] *You are Christs*, saith the Apostle, *and Christ is Gods*. As *Christ* therefore is to *God*, so should *we* be to *Christ*. But [*] *Christ was faithfull in all things to God his Father*: and [§] *faithfull* therefore should we bee likewise in all things to him. Hee was *faithfull* to *God* for vs: and so should we also be for him.

2. The *faith* that must saue vs, must be [h] *faith vnfained*. But *faith* seuered from *fidelity*, is *no faith*, but a meere *fancie*. [i] *Faith without faithfulnesse* is *a false*, *a counterfeit faith*; like [k] *Copper coine* that hath the *lustre*, but not the *worth* of good *Gold*. It is [l] *a faithlesse faith*, saith *Bernard*; and *a trust without truth*, ([m] *You trust in a lie*; saith *Ieremie*;) whereby men expect that *God* should keepe *couenants* with them, when they haue no care to keepe the like with him. *Rabsakehs* Argument against *Ezekiah* had beene good, if his words of *Ezekiah* had beene true. Little cause could *Ezekiah* haue [m] *to trust in God*, had he *taken downe his high places*, and *demolished his altars*.

3. When we surcease to keepe *faith* with God, we free him from performance of his *promises* to

[a] Hosh. 2. 19, 20.

[a] 1 Cor. 8. 6.
[b] Matth. 23. 8.
[c] Iohn 13. 13.

[d] 1 Cor. 4. 1, 2.
1 Pet. 4. 10.
[e] 1 Cor. 6. 19, 20.
[f] 1 Cor. 3. 23.

[*] Heb. 4. 2.
[§] *Vt enim ipse fidelis est in reddendo, ita fidelem exigis de promisso*, Chrysost. hom. de fide, spe, char.

Reason 2.

[h] Πίστις ἀνυπόκριτος. 1 Tim. 1. 5. 2 Tim. 1. 5.
[i] *Fides enim ab eo dicitur, quia id fit quod dicitur.* Ex Cicer. de repub. l. 4. offic. l. 1. & ad Tirun. ep. 10. Nonius de propr. serm. Aug. de mend. c. 20. & ad Hieron. ep. 6. Hero in Rom. 7. Haimo ibid. 1. & 5. *Ergo vbi non fit quod dicitur, non est fides.* Petr. Cat. de ver. abbrev. c. 7.

Reason 3.

[k] Τὰ ψεύδη χρυσὸν ἔχοντα ἐπιπολῆς ἢ λεπτὸν ἐπίχρυσον ἢ τὸ χαλκοῦν ὑπύρχοντα μίσητα μᾶλλον. Plut. de adulat. [l] *Infidelis quædã fiducia.* Bern. de temp. 50. [m] Ierem. 7. 8. [m] Esai 36. 7.

vs. For howsoeuer it be true indeed that the Apostle saith, [n] *Though we bee vnfaithfull*, or, *though* [o] *we distrust*, rather; *yet doth God abide faithfull*; *nor can he deny himselfe.* [p] *Mans distrust* or *incredulitie cannot annulthis fidelitie.* And it is a deuilliſh position that the *Romanists* hold, and such as cutteth asunder the very sinewes of humane societie: that [q] *Faith is not to bee held with Heretikes.* For euen [r] *with the vnfaithfull is faith to bee held.* Howsoeuer, I say, we may not [s] *play the Creetes with Cretians*; that is, lie and dissemble, because others so doe: nor in regard of any mans wickednesse or vngodlinesse otherwise, hold our selues discharged of such [t] bonds and couenants as we stand obliged in vnto him. Yet where *agreements* betweene parties are founded and grounded on *conditions* or *couenants* (for I stand not now on the precise distinction of *Law-tearmes*) to be mutually and enterchangeably performed on either side, [u] he that in such case breaketh first, doth thereby free the other partie. Nor is it any *vnfaithfulnesse* therefore in God, (whose *promises* of *life* and *salnation* are so *conditionall*) to denie to make his promises good vnto those, that haue no care to keepe touch with him. [x] *They kept not couenant with mee, and I regarded not them*: *saith the Lord.*

4. As there is nothing among men generally more odious, than *falsheed in friendship*; *infidelitie* in those that wee are in *league* and *amitie* withall: [y] *Thy confederates*, saith the Prophet, *haue deale*

n 2 Tim. 2. 13.

o ἀπιστοῦμεν. Vide notas Piscat.

p Rom. 3. 3.

q Fidem cum hæreticis non esse servandam. Videantur quæ ex Simanch. instit. catholic. habentur in Thesib. Reuuno Catholic. à D. Thom. Morton. editis. & in Alex. Cookes More worke for a Masse-Priest, num. 7.

r Etiam infideli reddita seruatur fides. Taxatque Cic. offic. l. 3. Atreï illud apud Accium, Neque do infideli, neque dedi, cuiquam fidem.

s Πρὸς Κρῆτας Κρὴς ἐγενόμην. Plut. in Lysand. & Æmyl.

t Gen. 21. 32. & 26. 28, 29. & 31. 44, 53.

Reason 4.

u Frustra fides quam postulat ab eo seruari, cui fidem à se præstitam seruare recusat. Rebuffus. PP. in 6. reg. Iur. 75. Frangenti fidem fides frangatur eidem. Fidem frangenti licitum est fidem frangere. Petr. Eous reg. Iur. ff. de inoffic. testam. Quamquam hoc reuera non sit fidem fallere. x Hab. 8. 9. y Viri fœderis tui prævaricati sunt. Obad. 7.

[x] Ps. 55. 12, 13, 14. treacherously with thee. And, [x] *It was not a profest enemy*, saith *Dauid*, *that did me this wrong: for then could I well haue brooked it: but it was thou, my guide, my companion, my sworne brother*; as we say. So there is nothing that God taketh to heart more, or can worse endure, than [y] *disloialtie* and *breach of couenants* in those that bee in league with him. [z] *Those*, saith hee, *that haue violated the couenant which they solemnly made with me, when they* [a] *cut the calfe in twaine, and passed betweene the two sides of it; I proscribe them to the famine, the sword, and the plague; and their carkases shall lie rotting aboue ground vnburied.* [b] Better not *to make couenant* with God at all, than *to make, and not keepe.*

[y] Esay 24. 5. Ier. 3. 20. & 5. 23. & 11. 10, 11.
[z] Ierem. 34. 17, 18.
[a] Ritus, qualis ille Genes. 15. 9, 10, 17.
[b] Eccles. 5. 5.

Vse 1. *Examination.*

From hence then may wee learne how to trie and examine the *sinceritie*, and the *soundnesse* of our *Faith*. [c] *Trie your selues*, saith the Apostle, *whether you be in the Faith: whether* you *bee sound* or [d] *vnsound*. (The word would not be translated *reprobates*, as we commonly vse that *tearme*.) Here is a *Touchstone* to trie it by. If our *Faith* and *Confidence in Christ* be accompanied with *fidelitie* and *faithfulnesse vnto Christ*: if we be carefull as well to obserue what hee requireth of vs, as to expect what he promiseth. It is [e] *the Nature of Faith*, saith *Chrysostome*, *to single out God*; to make him as *Thomas* speaketh, [f] *My Lord, and my God*: and as to *single out God* himselfe, so to apply his *promises* in particular to the *faithfull* partie: [g] *Who hath loued me*, saith the Apostle, *and giuen himselfe for me.* But wee must know withall, that true Faith is carefull as well to apply *Gods* [*] *precepts*, as his *promises.*

[c] 2 Cor. 13. 5.
[d] Ἀδόκιμοι.
[e] Ἡ πίστις ἰδιάζοντα τοῦ Θεὸν. Chrysostom. in 1. Cor. hom. 2. Fides Deum individuat.
[f] Iohn 20. 28.
[g] Galat. 2. 20.
[*] τὰς ἐντολάς.

[a] promises. [h] When thou saist, Seeke my face; my soule answereth thee againe, Thy Face, Lord, will I seeke. Yea, to that end saith Chrysostome, doth the Apostle make that particular application of Gods grace and goodnesse to himselfe,* to imply thereby his owne particular engagement to God for it. And it is no true Faith that regardeth not the one as well as the other. Hence it is, that it is said of some, that [e] they became obedient to the faith: and of the Romanes, that [h] they had from the very heart obeyed the forme of Doctrine deliuered vnto them: or (if you will) [i] that they were bound vnto. Who are cõmended also more than once for their [k] obedience of faith, or their faithfull obedience. Which faithfull obedience is a sure note of sound faith; nor can it be true faith where such obedience is wanting. Then may wee know our Faith to be sound and sincere, when our faith in Christ breedeth and produceth in vs a faithfulnesse vnto Christ, a carefulnesse to please him, [l] a willingnesse to obey him, to be guided and ruled by him.

But alas, how many will bee found, to haue no true faith, who yet make profession of Faith, if they be brought to this Touchstone, if they come to this triall. Euery one is ready to say with him in the Gospell, [m] I beleeue, Lord. But, [n] All men, saith the Apostle, haue not faith. No! all haue not Faith, that make profession of Faith. How appeareth that, may some say? Surely, because as the same Apostle saith else-where, [o] All obey not the Gospell: [p] all obserue not the rules of it. For how many professe the faith of Christ, that yet are wholly [q] estranged from the life of Christ? How many thou-

[a] τὰς ἐπαγγελίας.
[h] Psal. 27. 8.

* Τοῦτο γὰρ ἐπιτήδευμα ἐγκείμενος τὰς εἰς τὸ κοινὸν ἐξαγοσίας ἰδιοποιεῖσθαι, καὶ ὡς τῶν πάντων ὀφειλὴν ὄντα προσπίπτειν καὶ αἰτεῖσθαι. Chrysost. ad Stelech. & in Gen. hom. 34.

[e] Ὑπήκουσι τῇ πίστει. Act. 6. 7.
[h] Rom. 6. 17.
[i] εἰς ὃν παρεδόθητε.
[k] Ὑπακοὴ πίστεως. Rom. 1. 5. & 16. 26.

[l] Rom. 8. 9, 14. Galat. 2. 20. & 5. 25.

Vse 2. Conuiction.

[m] Mark. 6. 24.
[n] 2 Thess. 3. 2.
[o] Rom. 10. 17.
[p] 2 Thess. 1. 8. 1 Pet. 4. 17.
[q] Ephes. 4. 18. Philip. 3. 18, 19. Rom. 16. 18.

Christum lingua fatetur, cum vita negat, non est fides, sed hypocrisis. Cyprianus nomine de dupl. martyr.

thousands (millions, I might say) bee there, that hauing *giuen vp their names vnto Christ*, and *made solemne vowes and couenants in Baptisme* with him, neuer so much as once thinke on (much lesse haue any care of performing or making good) those solemne *vowes and promises* that then they made, the *bonds* they entred into in their *Baptisme*? And how are they *Christians* that *keepe no faith with Christ*? And yet will such be counted *Christians* as well as the best: and are readie enough to vaunt of, and presume on their *Christendome*, as it [r] in regard thereof they were sure to doe well. But, to omit that this their *confidence*, is like that before touched vpon of the *Iewes*, which [s] the *Prophet* telleth them, *should neuer stand them in stead*: I would gladly know of some such, what it is that maketh him *a Christian*. *My faith*, peraduenture thou wilt say, *in Christ*. Yea, but that *Faith*, as hath beene shewed, that is not accompanied with *faithfulnesse*, is no true, it is but *a false and a counterfeit faith*: Nor can *a false and a counterfeit faith* make (at the best, and the most) but *a counterfeit Christian*; [t] *a Christian in Name*, but *not in deed*.

If therefore we desire[u] to be *counted* what we are *called*, let vs approue the sincerities of our *faith in Christ* by our *fidelitie and faithfulnesse vnto Christ*. If we desire to haue benefit by our *faith in him*, let vs be carefull to keepe *our faith with him*. If we looke that he should keepe *couenants* with vs, let vs be sure that we keepe *couenant* with him. [x] *All the waies of God are mercy and truth*, saith the Psalmist, but to whom? *to those that keepe his Couenant and his Testimonies*. And, [y] *The mercy of God is*

for

[r] *Ita quidam omnibus fidem Christianam etiam cum mala vita temnitibus salutem promittebãt: teste Aug. de Ciuit. l. 21. c. 21.*

[s] *Ierem. 7. 8.*

[t] *Christiani nomine, non vita, non moribus. Aug. in Psal. 30.*

Vse 3.

Admonition.

[u] *Aliud est enim esse quod dicaris, aliud dici quod non es. Chrysost. hom. de spe, fid. char. Quid autem proderit appellari quod non es? quid nomen prodest, vbi res non est? Aug. in 1. Ioan. 5.* Οὐ γὰρ τὰ ὀνόματα πίστις ἐστὶν ἀγαθῶν, τὰ δὲ πράγματα καὶ τὰ ὀνόματα. *Dion. Chrys. ser. orat. 38.*

[x] *Psal. 25. 10.*

[y] *Psal. 103. 18.*

for euer and euer, vpon those that keepe Couenants with him, and that thinke vpon his Commandements to doe them. But it is an vnequall thing for vs, to expect that he should keepe couenants with vs, when we haue no care to keepe the like with him. An vnreasonable thing were it for [z] *a Wife* to require meanes of maintenance from her *Husband*, when she liueth disloially, and keepeth with another man: or for a *Seruant* to expect the *Wages* couenanted from his *Master*, when he keepeth no *couenants* at all with his *Master*, when he refuseth to doe his *worke*. Nor haue they any reason to expect *Life* from *Christ*, when they die, that haue no care to keepe *Faith* with *Christ*, while they liue.

But how long must this *faithfulnesse* of ours be continued? * Not for *a day or two*; as some formally would seeme to obserue it, when they repaire to *Gods board* once a yeere; no, nor for *a yeere or two* onely; but, as in the mutuall plighting of *Faith* in *Wedlocke* it is wont to be said, [a] *till death vs doe part*; so long as life lasteth, *vnto death*, * *to the last gaspe*: as it is afterward expounded, [b] *vntill I come*; [c] *vnto the end.*

Christian fidelitie must continue to the last.

So *Dauid*, [d] *I haue applied mine heart to fulfill thy statutes alwaies, euen to the end.* And, [e] *His house we are, if we hold fast the confidence, and the reioycing of hope to the end*: and, [f] *we are partakers of him*, (or, [g] *fellow-heires with him*) *if we keepe firme* [h] *the confidence begun in vs to the end.* And looke what is there said of our *confidence* in, the same is required in our *faithfulnesse vnto Christ*, in [i] *the keeping*

z *Hosh.* 2. 5, 8, 9.

* *Non ad annum, vel ad tempus, sed in aeternum diuino te mancipasti famulatui. Bern. epist.* 254.

a *Rom.* 7. 2. 1 *Cor.* 7. 39.

* Μέχρι ἐκνεφώσης. *Clem. Alex. in protrept.*

Branch 2.

Extent.

b *Vers.* 25.

c *Vers.* 26.

d *Psal.* 119. 112.

e *Heb.* 3. 6.

f *Heb.* 3. 14.

g Μέτοχοι, ἀ συμμέτοχοι, ut Cap. 1. 9. h. ἀγαλλιάσεται. *Rom.* 8. 17. *socij, consortes. Piscat.*

Point 2.

h ἀρχὴν τῆς ὑποστάσεως, ἡ πίστις· quæ ὑπόστασις esse dicitur, cap. 11. 1. *Idem. principium autem sive initium fidei, à quem profiteri cupimus, & qui initiati sumus fide.*

i *Vers.* 26.

keeping of his workes; that must also be *to the end*. For euen one branch it is also of * our *Faith vnto Christ, to hold fast our faith in Christ*, and the profession of it, against all *oppositions*, and all *opposites* whatsoeuer.

Now as the *necessitie* before of this *fidelitie*, so the *necessitie* of such *constancie* and continuance may appeare; if we shall consider, that

1. [k] *Not to persevere is a curtailed sacrifice; a maimed seruice*, and such as God therefore will not accept of. [l] No *maimed* beast might be presented for sacrifice. That that was offered to God must haue both [m] *horne* and *hoofe*: yet it must not want so much as *the taile*: for [n] *the taile-peece* by name is in the sacred *Rituals* disposed of. It being thereby intimated, say [o] some of the *Ancients*, that *no holy course of life is accepted*, if it be *not concluded and closed vp with a good end*.

2. [p] *Inconstancie* and *instabilitie* is *an Argument of vnsoundnesse and insinceritie*. [q] *A friend*, saith *Salomon*, *loueth for euer*. And, [r] *Hee was neuer a true Friend*, saith the Heathen man, *that euer ceaseth to be a Friend*. In like manner, those that be *true-hearted* to God, will keepe constantly with him. [s] Nor were they euer *sincere* and *vpright with him*, that euer leaue and giue ouer their loialtie vnto him.

3. * *Christ persevered for vs*: and therefore

* Psal. 44. 17, 18.

Necessitie of Perseuerance

k *Non perseuerare cultus est mutilus.* Bern. epist. 24. & 165. & de temp. 56.

Reason 1.

l Leuit. 22. 21, 22.

m Psal. 69. 31.

n Leuit. 3. 9.

o *Caudam hostiæ offerre præcipimur, ut omne bonum quod incepimus, etiam perseueranti fine compleamus.* Greg. mor. l. 1. c. 40. *Bene immolat, qui sacrificium boni operis ad finem perducit.* Idem in Euang. 25. *Caput cum cauda offerri jubetur, quia sine perseuerantia nihil placet.* Rad. Ardens. in 1. 40æ.

Reason 2.

p *Indicium maximum est malæ mentis fluctuatio.* Sen. epist. 120.

Reason 3.

q Prou. 17. 17.

r Οὐδεὶς ἐραστὴς, ὅστις οὐκ ἀεὶ φιλεῖ. Aristot. rhet. l. 2. c. 21. & Eudem. l. 7. c. 2. *Non est amicus jugiter qui non amat. Amicitia quæ aliquando desinere potuit, nunquam vera fuit.* Martin. Dum. de morib. ex Aug. ad Iulian. Com. de pæn. d. 2.

s Psal. 78. 8, 10, 37, 57.

* *Christus perseuerauit pro te. Tu ergo pro illo perseueres.* Bern. de temp. 56. & de bon. deser. *Ibi tu figas cursus tui metam, ubi Christus posuit suam.* Idem. ep. 254.

ought

ought we to perseuere for him. Such a *Friend* was he to vs, as *Salomon* describeth. [t] *Whom he once loued,* saith the *Euangelist, he loued them to the last.* Hee was not [u] *the Beginner onely,* but *the Finisher of our saluation.* He held out to the last gaspe, till [x] *all were consummated,* till all were done that was to be done for the full effecting and the finishing of it.

4. It is a *Rule* in the *Ciuill Law,* that [a] *it is as nothing that holdeth not.* Yea that, [b] *Nothing is held done,* because all that is done is as good as nothing, as *not done, as long as ought remaineth to bee done.* [*] *A will vnfinished is no will: a deed,* vnlesse it bee *sigued, sealed,* and *deliuered,* is *no deed.* In a Lease made vpon condition of diuers Acts, either successiuely to be done, or yeerely to be reiterated, if all but one be done, and that onely omitted, or all be obserued for many yeeres together, but default then be once made, [c] that one faile, or once failing, is enough to make all the rest of no effect, and to cause a forfeiture of the whole.

5. [*] *The former part* of our life *yeeldeth vnto the latter:* and [d] *the latter part* of our life *carrieth it away from the former.* [e] *If the wicked man,* saith God, *returne from his wicked courses, all his former iniquities shall be forgotten, and shall be mentioned no more.* And on the other side, [f] *If the righteous man,* saith hee, *giue ouer his good courses; all the righteous deeds that hee hath done shall doe him*

[t] Iohn 13. 1.
[u] Heb. 12. 2.
[x] Consummatū est. Iohn 19. 30.
[a] Factum non dicitur, quod non perfectum. Pet. Fons Reg. Iur.

Reason 4.

[b] Nihil dicitur fuisse factum, quamdiu aliquid agendum supereſt. Ibid. ex Cod. Iustin. Incassum bonum agitur, si ante terminum vita desinatur. Greg. mor. l. 2. c. 40. Τὸ ὅλον μηδὲν ἓν τῷ μη ὅλῳ. Basil. Cas. hom. 5.
[*] Testamentum vi perfectum fuerit, nullum est. Glos. ad Grat. de pœn. d. 3. ex Cod. Iustin.

Reason 5.

[*] Nisi totum soluatur, nihil soluitur. Neque enim absolutus est debitor, qui multa reddit, sed qui omnia. Greg. Mor. l. 22. c. 6.
[*] Cedunt prima posterum. Tacit. Annal. l. 13. Vltima primis cedunt. Bern. de pass. Dom. c. 14. [d] Vita posterior priori præiudicat. Hieron. ad Eustam. [e] Ezech. 18. 21, 22. [f] Ibid. 24. Neque enim ex præteritis, sed ex præsentibus iudicamur. Hieron. in Ezech. c. 26. vides profunda oblivione sepeliri, quæ possumus non ingnivit. Bern. de grat. obed.

no good; but for the euill that thou hee doth, shall he die.

Reason 6.

z *Terminus ad quē dat appellationem. Non quæruntur in Christianis initia vel exordia, sed finis & perseverantia. Paulus malè cœpit, sed benè finivit. Judas benè cœpit, sed malè finivit. Ex Hieron. Bern. ad sororem. c. 20.*

6 z *The end of each thing is all in all.* a *Marke the end of the iust man.* And, b *I saw the end of these men.* It is that that maketh or marreth all. c *Euerie thing*, we say, *is well, that endeth well.* And indeed, k *the maine end and aime of our whole life*, should be this, *to make a good end of our life*; to put a good conclusion to it, l *that we may be found* then *holy and vnblameable in peace.*

Reason 7.

a *Psal. 37. 37.*

b *Psal. 73. 17.*

c *Cuius finis bonus est, ipsum quoque bonum est. Bern. in Psal. 91. ser. 17.*

k *H. Smith on Psal. 90. 12. Tota vita discendum est mori. Sen. de brev. vit. c. 7.*

l *2 Pet. 3. 14.*

7. m *It is perseuerance alone that carrieth away the Crowne.* Vnlesse we be *faithfull to death*, there is * no *Crowne of life* for vs. n *Christianitie* is compared to *a race.* o *In a race*, saith the Apostle, *all that runne, win not.* Those onely get the *Garland* that get first to the *Goale.* But in this spirituall *Race*, saith *Chrysostome*, p *not he that commeth first*, but *each one that holdeth out to the last*, is crowned. q *He that perseuereth to the end, shall be saued.* r He that doth not, loseth all that hee hath done. s *Coming but a foot short, may make a man misse the prize*, and lose the waget he ran for. As t in *tourneying* al-

m *Perseverantia sola virtutum coronatur. Bern. epist. 32. & 109. & 129. & 353. vect de temp. 56. & 81.* n *Finis, non pugna, coronat. Idem. de pass. Dom. c. 14.* Τῶν ἀγωνιζομένων γὰρ ὁ τέλος στεφανοῖ. *Themistocles. Plut. apoph.* o *Heb. 12. 1.* p *1 Cor. 9. 24.* p *Non qui primus venerit, sed quicunque perveneri. Chrys. homine de fide, spe, char. tom. 4.* q *Matth. 10. 22. & 24. 13. Mark. 13. 13. Non qui ceperit, sed qui perseveraverit. Bern. de grad. humi. Non inchoantibus, sed perseverantibus & amantibus promittitur. Isidor. de sum. bon. l. 2. c. 7. Nec cœpisse, vel facere, sed profecisse virtutis est. Hier. Glos. ad Matt. 10.* r *Galat. 3. 4.* s Ὃν γὰρ ἐπὶ τέλει τῶν πόνων ἐστερήσατο τὸν νοῦν ἔχοντα μικρὸν ἔλλειμμα τοῦ βραβείου ἐξέπεσεν. *Basil. Cæs. hom. 5. Nec ad bravium victoriæ pervenit, nisi in magna parte spectaculi velociter curris, si juxta metas veniens, in hoc quod reliquum est, desicit. Greg. mor. l. 22. c. 6.* t Ἀγῶνος δόμενος νόμος, μὴ πρὸς τὸ ἐγγυτάτω τῶν ἄκρων ἀποδύτους τὸ ἀθλητὴν. *Basil. Cæs. ibid. Nec ad quælibet desiderata bona pergentibus inchoando prodesset longum iter carpere, si non etiam totum valerent consummare. Greg. ibid.*

so,

so, a man doth but loſe all his labour, if he get not to his iourniesend.

8. [a] *God himſelfe is eternall*, from whom wee expect our *reward*: and the *reward* that we looke for, is it ſelfe alſo *euerlaſting*. But *what hath leuitie and inconſtancie*, ſaith *Auguſtine*, *to doe with eternitie?* [b] Our fidelitie muſt therefore hold out to the laſt, if we deſire to haue an euerlaſting reward. Yea moſt equall it is, that we continue to the end, if we looke to enioy that [c] *ioy and bliſſe in the end*, that ſhall be *without end*.

And, is it ſo then, that without ſuch perſeuerance nothing in this kinde is auaileable? How miſerable then and deplorable is the ſtate of thoſe that with *Epheſus*, [d] *forſake their firſt loue*; that with the *Galatians*, [e] *runne well a while*, but then [f] giue ouer; that [g] *begin in the ſpirit, and end in the fleſh*; that [h] *put their hand to Gods plough, and then looke backe againe*, as [i] *Lots Wife* did toward *Sodome*; that with *Demas*, [k] *follow Paul a while*; but then [l] *leaue him* againe *to embrace the world*; that [m] *hauing eſcaped the defilements of the fleſh, and the world, by the acknowledgement of our Lord and Sauiour Ieſus Chriſt, doe afterward turne away from the holy Commandements*, and *returne* [n] *like Dogges to their vomit*, to their former filth, and [o] *like ſwine after waſhing to the wallowing againe in the mire*? They are not onely in as bad caſe as before, (and yet were [p] that bad enough) but in worſe caſe now than euer. [q] *Their latter eſtate*, ſaith S. *Peter*, *is worſe than their firſt was*.

Reaſon 8.

[a] Deus æternus præmia æterna. Quid leuitati & æternitati? Aug.

[b] Æternitatis magnum perſeuerantia præmium ſert. Sola eſt cui æternitas redditur. Bern. de conſider. l. 5.

[c] Gaudium non finis, ſed gaudium ſine fine. Idem de diuerſ. 19.

Vſe 1. *Information.*

[a] Apoc. 2. 4, 5.

[b] Galat. 5. 7.

[c] Præſtat vehementer currit, qui priſquam ad metas venerit, deficit. Greg. mor. l. 2. c. 40.

[d] Galat. 3. 3.

[e] Luke 9. 62. Retro poſt aratrum reſpicit, qui poſt exordia bona operis ad mala reuertitur quæ deſeruit. Greg. in Ezech. 1. hom. 6.

[f] Luke 17. 32. Gen. 19. 26.

[g] 2 Cor. 4. 14. Philem. 24.

[h] 2 Tim. 4. 10.

[i] 2 Pet. 2. 20, 21, 22.

[k] Quasi impoſſibile eſt his qui ſemel illuminati ſunt, &c. Prou. 26. 11.

[l] Ἀνακαινίζειν εἰς μετάνοιαν. Chryſoſt.

[m] Ephes. 2. 1, 2, 3. & 4. 17, 18.

[n] 2 Pet. 2. 20.

[o] Matth. 12. 43.

[p] Heb. 6. 4, 5, 6.

[q] 2 Pet. 2. 20.

Vse 2. Admonition.

And let it admonish vs therefore [o] *to hold fast what we haue*; [p] *to cleaue vnto God with full purpose of heart*; and [q] *vse all diligence, to keepe firme our assurance of hope to the end.* For as it were better for vs neuer to haue entred into *Couenant* with God, than *to make Couenants* with him, and *not to keepe* them: So* it had beene better for vs neuer to haue made shew of obseruing them, if at any time after we cease and giue ouer the obseruation of them againe. And therefore [r] *seeing that wee know these things*, saith *S. Peter*; since that we see and haue heard what [r] the *danger* of it is, *let vs take heed lest we be drawne away by the error of the wicked*; *and so fall from our stedfastnesse and our faithfulnesse to our Lord Christ Iesus.*

And because, as *Gregorie* saith, [t] *it is to little purpose for vs, to be informed how dangerous it is, if wee be not taught how to preuent the danger*: It shall not be amisse to adde some few *Rules* for the furthering of vs vnto perseuerance in those religious courses that either we are to enter, or are in some measure entred into already.

Wouldst thou therefore *continue faithfull to Christ thy Master*, and *hold out* in thy *Christian course to the end?*

Meanes of Perseuerance.

Meanes 1. *Enter with resolution.* [a] Cast vp thine accounts before hand. [b] Fore-cast the worst, and prepare for it. [c] *Vnlesse a man*, saith our Sauiour, *leaue* ([d] *in resolution* at least) *all that euer hee hath*, [e] *father and mother, and wife, and children, and land,*

[o] *Vers.* 25. *Chap.* 3. 11.
[p] *Acts* 11. 23.
[q] *Hebr.* 6. 11.
* *Ille plus delinquit, qui interruptam causam dimittit, quam qui nunquam ad illam peruenit. Bromyard in oper. trivio ex Authent. collat.* 8. *de Litig.*
[r] 2 *Pet.* 3. 17.
[t] *Augens periculum ad deteriora redeundi. Sen. ep.* 72. *Iohn* 5. 14. *Grauius aegrotant, qui tum leuati morbo videntur, in eum de integro incidunt. Cic. famil. l.* 12. *ep.* 30.
‡ *Quid ista proderit praenosse, si non contingat euadere? Greg in Euang.* 36.
[a] *Luke* 14. 28, 29, 30.
[b] *Et aequissimum para; & ad iniquissimum te para. Sen. ep.* 24.
[c] *Luke* 14. 33.
[d] *Quantum ad effectum, licet non quantum ad effectum. Ludolf. de Vit. Christ. proposito tenus. Adrian. quodlibet.* 9. 10.
[e] *Luke* 14. 26.

and

and liuing, and his owne life too, he can be none of my Disciple. The want of this is that, that maketh many a one turne head and set saile backe againe, so soone as they see stormes towards, and opposition begin to be made: they neuer were minded to goe further, than they found the way cleare before them. It fareth with them as with those *that goe to sea vpon pleasure*, " who no sooner see a blacke cloud rise, or finde the sea begin to worke, especially * if they begin to grow Sea-sick with it, but they are crying by and by to make backe with all haste to the shoare; whereas *the Merchant* or *Sea-man* † that is *bound for his Port*, will not be driuen backe with a storme or two, (hee looked before for it) with a little foule weather, or a little sea-sickneſſe, but goeth on through faire and foule, till hee hath made his voiage, till he haue gotten to his Port.

Labour for sincerity. Endeuour to bee that inwardly, that thou makeſt profeſſion of outwardly. Elſe there is no hope of continuance. For [f] *nothing* that is *counterfeit*, will *last long*. *Counterfeit pearles* may make a *faire shew* for some time; but their *lustre* will *not last*. And this is one maine cause of the *Apostasie* of many, they were neuer but [g] *hollow-hearted*; they were neuer sound at the heart. [h] *The seed on the stonie ground*, therefore *withereth away* when the heat of the yeere commeth, because *it had no root*. And therefore [i] *many shall fall away*, when [k] *the dangerous daies come*, that had made a goodly shew of profeſſion before; because they had (when they were at the very beſt) [l] *an outward shew and semblance of godlineſſe* onely, but no-

" *Nondum ego tempeſtas, ſed ſuſpicio inclinatio maris, ſubinde grauis fluctus. Cepi gubernatorem rogare, ut me in aliquo litore exponeret.* Senec. epiſt. 53.

* *Nauſea me ſegnis torquebat. Inſtiti itaque gubernatori & illum, vellem nollet, coegi ut litus peteret.* Ibid.

† *Cui propoſitum eſt navem ſuam perduſtre, Idem* epiſt. 85.

Meanes. [illegible] τὸν ὑπόστασιν. Naz. *Nihil ſibi diuturnum. Ambroſ. l.* [illegible] *Caduca ſunt quæcunque ficta ſunt.* Cyprian. *ad Donat.*

[f] *Pſal.* 78. 37. *Hoſea* 6. 4.

[g] *Matth.* 13. 20, 21. *Nam quod non radicatum eſt etiam ardente Sole areſcere non poteſt. Sole nutritur & viret, areſcit, non areſcit.* *Aug. in Pſalm.* 43 & in 1 *Ioan. tr.* 3.

[h] 1 *Tim.* 4. 1.

[k] 2 *Tim.* 3. 1.

[l] 2 *Tim.* 3. 5.

no inward power of it. Yea, that is one cause why [m] many that haue seemed very forward men in *times of peace*, haue in *times of persecution* fallen cleane away, when some others that made no such great shew before, haue stucke close to it. There was *an outward blaze* onely in the one, that was therefore by and by blowen out: there was *an inward sparke* in the other, that being blowne vp by the bellowes and blast of opposition, hath broken forth, and blased out to the wonderment of those, that little looked for such things from such, as had made no greater flourish before.

[m] Reade the story of *Sanders* and *Middleton*, in *Fox*-Acts and Monuments.

3. *Be carefull to* [n] *keepe a good Conscience.* [o] *Holding the mysterie of faith in a good conscience*; saith the Apostle; [p] *which some casting away, haue made shipwracke of Faith.* [q] Hee compareth *Conscience* to *a Ship* or *a Barke*; and *Faith* to *Treasure* therein imbarqued; [r] which must needs therefore miscarrie, if the *Ship* or *Barke* be cast away. And in this *Barke*, *Sinnes against Conscience* make foule breaches, which if they be not speedily repaired, (and that is not easily done neither) may soone vndoe all. Better it is to preuent them, than to hazzard the making of them good againe. The rather, because when they are growne frequent once, they bring a kinde of retchlesnesse with them. It is with our *Conscience*, as it is with our *apparell*. While it is fresh and faire, new, or new washt, we are very charie what wee leane against, where we sit, or what we touch with it; but when it is once soiled or sullied, we haue no such regard

Meanes 3.

[n] 1 *Tim.* 1. 19.

[o] *Hebr.* 13. 18.

[p] 1 *Tim.* 3. 9.

[q] 1 *Tim.* 2. 19.

[r] *Perkins* of Conscience. *Recte itaque contra Papam ratiocinatur Nilus ep. Thess.* Ει' σφάλλεται πλοῖα πολλὰ καὶ ναυαγεῖ, ἐκ λίγων καὶ μικρῶν σανίδων συνίστανται.

of

of it, we little passe what we doe with it, wee care not now where we cast it.

4. *Slight no sinne*; make light of no euill course. For to omit that [z] *no sinne* is *light* or *little* in it selfe. Some may seeme [a] *motes*, and bee so reamed in comparison of some other. But there is none but may well be deemed a *beame*, being considered in it selfe. As the *earth*, though but [b] a *center* or a *point* to the *heauens*, yet is an huge bodie of it selfe, [y] by no art or skill of man exactly measurable. And againe, that in euery sinne, great or lesse, there is *ranke poison*; there are [c] *no sinnes* that are *in themselues not mortall*, as the *Popish* fort imagine: [d] a *deadly sting* there is in euery sinne; which [e] may not therefore be dallied with. Nor to stand, I say, vpon these things; euen those *little sinnes*, as wee reckon them, if wee giue way to them, will make way soone for greater. The *Deuill* vseth them; as is the comparison of [f] an ancient Writer, of *Theeues*, some *little Boy* that they put in at a window; who though hee can doe no great matter of hurt himselfe, yet when he is once in, can open the doores and let them in, that may both rob the house and kill all that are in it. Or as *Hunters* doe their *little Beagles*, which they ply *the Deare* withall, till he be heated and blowen, and then slap they on their *great Bloud-hounds* that may pull him downe, and plucke out his throat. And indeed in these smaller matters *decay of grace* first discouereth it selfe, as [g] *the decay of a tree*, appeareth first in the *weake boughes* or the *twigs*, and so by little

Meanes 4.

[z] Nihil leue quia Deus leuitas. Salvian. de prouid. l. 3.

[a] Matth. 7. 3, 4.

[b] Terram hinc cum pelagi, & vrbibus, fluminibus, atque ambitu maris puncti loco ponimus, ad universa referentes. Sen. ad Marc. c. 20.

[y] Ier. 31. 37. Ambitus terræ totius, quæ nobis innumerabilis videtur, ad magnitudinem vniuersitatis instar breuis obtinet puncti. Ammian. hist. l. 15.

[c] Peccatum quodque in se & ex natura sua mortale esse docet Cyprian de vit. spirit. lect. 3. Idemque facentur Ioan. Fisher Roffens. Ep. in refut. Assert. Luther. artic. 30. prædict. Kasparus in Thom. tom. 2. disput. 142. artic. 7.

[d] 1 Cor. 15. 55, 56. Prou. 10. 23. & 14. 9.

[e] Acta Dei nobis.

[f] Idem ibid.

[g] Basil. in Esay.

and little goeth on further into the bigger armes, and at length pierceth into the *maine bodie*. And as we say, that *a mans truth and honestie may be seene* as well *in a small matter*, as in a greater: So [g] euen in these trifling things also, as they are commonly esteemed, as well as in weightier, may a mans vnfaithfulnesse be discouered. He hath hardly a faithfull heart vnto *Christ*, that counteth any thing *a trifle that may tend to his dishonour*; as [h] *all sinne*, in *a Christian* man especially, more or lesse doth.

5. *Be iealous of thine owne weakenesse: trust not too much to thine owne strength.* [i] It was *Peters* ouer-sight, and we know how [k] fouly he fell. And his example is left vpon record [l] to make vs the more warie. For this is the ruine of not a few; that they presume too much of their owne might, and so are bold to offer themselues vnto those prouocations and temptations, that proue many times their vtter ruine. They are [m] like *sicke folkes*, who when they haue had a good day or two, think that they are perfectly well againe, and make bold to cast off their sicke kerchiefe, or put on thinner apparell, or venture out into the fresh aire, and by such meanes fall into reliapses, which they hardly, or neuer (it may be) recouer againe.

6. *Shun euill occasions.* [n] *He shunneth not sinne* as he should, *who is not carefull to eschew the occasions of sinne*, as well as the sinne it selfe. By care-

[g] *Luke* 16.10, 11.
[h] 1 *Tim.* 6. 1. *Tit.* 2. 10. *Rom.* 2. 24.
[i] *Matth.* 26. 33, 34, 35. *Iohn* 13. 37. *Praesumpsit nescio quid, quod in illo nondum erat. Aug. in Psal.* 55. *Posse se putauit, quod nondum potuit. Ber. de temp.* 88. *Meanes* 5.
[k] *Matth.* 26. 73, 74.
[l] *Vt ruina majorum sit cautela minorum. Greg. mor. l.* 33. *c.* 15. *Scripta sunt enim ruinae priorum ad cautelam posteriorum. Rad. Ardens post Trinit.* 9. *Custum itaque debet reddere, non sequi errorem alienum. Ceffioci. Var. l.* 7. *ep.* 2.
[m] *Multos impedit a fructuosa praesumptio firmitatis. Aug. de verb. Dom.* 33. *Infirmior is est, qui suam non considerat infirmitatem. Greg. regist. l.* 6. *indict.* 15. *ep.* 4. *Meanes* 6.
[n] *Stella in Luc. c.* 11.

[n] *Num vitat peccatum, qui non vitat occasiones peccatorum. Stell. in Luc.* 11. & *Melanchth. loc. commun. de vit. spirit. Bell.* 4. *Exponens se periculo peccati mortalis, peccat mortaliter. Gerson.*

lesnesse

leſneſſe in this kinde many fall into relapſes. Which St *Peter* alſo intimateth, when he ſaith of ſome that [o] *hauing eſcaped the defilements of the world, by the acknowledgement of Christ*, that is, by the profeſſion of *Chriſtianitie*; *by being* [p] *entangled, they came to be the ſecond time ouercome.* As *Dauid* ſaith of himſelfe, [q] *In the way that I walke, haue they hid their ſnare for me.* *Satan* hath his [r] *ſnares* and his *ginnes* ſet *in all our waies* for vs, in our meat, our drinke, our apparell, our recreation, our lawfull delights, our trading, our traffecke, our buying and ſelling, &c. In regard whereof, as thoſe that [s] *walke among ſnares*, we had need [t] *tread warily*, and [u] *walke wiſely*, and *circumſpectly*, and [x] *make ſtraight ſteps to our feet.* Remembring that *Satan* preuaileth more againſt thoſe that make any conſcience of their courſes, by the vnlawfull, immoderate, or inordinate vſage of things in themſelues lawfull, than by the practiſe of things meerely euill and vnlawfull in themſelues. And that it is ſafer, and eaſier by much ordinarily, [y] *to paſſe by the ſnare*, than [z] *to winde out* when we are once wrought in. You know what was *Eues* ouerthrow. *Satan* ſuggeſted vnto her, that though ſhee were forbidden to eat of it, yet it was not vnlawfull to looke on it. And ſo by [a] gazing on it, ſhe came to haue a liking to it, and from taking liking to it, fell to a longing after it, ſhe had [b] taſted it in her heart, ere it came into her hand, and ſo at length by ea-

[o] 2 Pet. 2. 20.

[p] Vicinam nimis ſibi familiaritas illexit. Sæpe occaſio peccati voluntatem fecit peccandi. Iſidor. Solitog. l. 2.

[q] Pſal. 142. 3.

[r] Omne iter iſtius vitæ plenum laqueorum eſt. Ambr. de bon. mort. c. 6.

[s] Iob 22. 10.

[t] Prou. 4. 25, 26.

[u] Epheſ. 5. 15.

[x] Heb. 12. 13.

[y] Nam vitare plagas in amoris negotiis: Non ita difficile eſt, quàm captum retibus ipſis Exire, & validos veneris perrumpere nodos. Lucret. de rer. nat. l. 4.

[z] Non auis vtiliter viſcatis effugit alis: Non bene de laxis caſſibus exit aper. Saucius arrepto piſcis retinetur ab hamo. Ouid. art. l. 2.

[a] Gen. 3. 7. Oculos tendo, non manum. Non eſt interdictum ne videam, ſed ne comedam. Bern. de humil. grad. 4.

[b] Etſi culpa non eſt, tamen peccato eſt proximum cogitationem admiſſa, & tanta committe-

ting of it, [c] she tooke in that that proued the bane both of her and hers. In regard whereof, the Prophet promiseth eternall happinesse with God to that man alone, [d] who not onely [e] *speaketh truly and walketh vprightly*, but [f] *shaketh his hands* also *from taking of gifts*, and [g] *stoppeth his eare from hearing of bloud*, and [h] *shutteth his eies from seeing of euill*: shunneth those things as well that may bee occasions of euill, as the euill, whereof they may be occasions, it selfe.

7. [i] *Bee frequent in praier* vnto God for support. [k] *Watch and pray*, saith our Sauiour, that *you may not enter into temptation. Watch & pray*; because [l] all our *watching* will be of no force or efficacie at all without *praier*. For [m] from *God* it is, that *strength* must bee had to *stand steadfast* and firme: [n] it is *his power* that must support vs. [o] *We are vpheld by the power of God through Faith*, saith the Apostle. It is the [p] *power of God* then that must enable vs to perseuer: and it is [q] *praier* that must procure this *power*. This holy exercise therefore we must be diligent in, if we desire thus to hold out; praying, as *Dauid* doth in the *Psalme*; [r] *Lord, teach mee thy waies, that I may walke in thy paths: O knit mine heart vnto thee, that I may feare thy Name*. As on the other side wee may obserue, that when men grow negligent herein, a generall *decay of grace* vsually ensueth. [s] *They are all gone aside*, &c. saith the *Psalmist*: *While they call not vpon God*. And how can we hope to haue strength thus to stand, if we be not carefull to seeke it, where it is only to be had?

8. *Keepe*

c *Hausit virus peritura, & pertulerat peritura. Ibid.*
d *Esay* 33. 14, 15.
e *Psal.* 15. 2.
f *Deut.* 16. 19. *Nec iniquus accepto mutare, si non inuenerit, ingratus; si fouerit, iniquus habeatur. Autor ocul. mor. c.* 6.
g *Sepi aures tuas. Sirac.*

Meanes 7.

h *Iob* 31. 1. *Psal.* 119. 37. *Custodi nobis in animum per oculos est via. Quintil. declam.* 1. ταῦτα βοηθήματα μάλιστα φεύγειν, καὶ τοῖς πόνοις, ἢ τοῖς ὀφθαλμοῖς ἄκρατον ὁλκὸν διδόντα. *Clem. Alex. pædag. l.* 3. *c.* 11.
i *Luke* 18. 1. *Rom.* 12. 12. *Colos.* 4. 2. 1 *Thess.* 1. 17.
k *Matth.* 26. 41.
l *Psal.* 127. 1.
m *Ephes.* 6. 10, 11, 13.
n *Rom.* 8. 37. *Phil.* 4. 13.
o 1 *Pet.* 1. 5.
p *Ephes.* 3. 16. *Colos.* 1. 11.
q *Ephes.* 6. 18.
r *Psal.* 86. 11.
s *Psal.* 14. 3, 4.

8. *Keepe the feare of God fresh* in thy soule. [a] *Knit mine heart vnto thee*, that I *may feare thee*, saith the *Psalmist*. The *feare of God*, if it be fresh in vs, will make vs keepe home with him, [b] cleaue and cling close to him; bee afraid to stirre but an inch (as we say) from him, [x] be carefull to vse all meanes of retaining his fauour, of approuing our selues and all our courses vnto him, and [y] of eschewing whatsoeuer may either offend him, or sauour of any disloialtie and vnfaithfulnesse in vs towards him. [z] *God*, saith *Augustine*, *that hath wrought on vs to bring vs home to him, must also worke in vs, that we depart not againe from him.* But this he doth by meanes; which hee pointeth at, when he saith by the *Prophet*, [a] *I will put into their hearts such feare of me, that they shall neuer depart againe away from me.* [b] *Faith breedeth feare*, and *feare breedeth care*; and *carefulnesse causeth perseuerance.* The *Deuill* could neuer preuaile with our *first Parent* to withdraw her from *God*, till he had [c] wrought this *Feare* out of her. Nor had he euer beene able so to preuaile with her, had she beene carefull to keepe this *Feare* fresh in her soule.

Meanes 8.

[a] *Psal.* 86. 11.

[b] *Deut.* 10. 20.

[x] *Deut.* 6. 2, 13. & 5. 29. *Eccles.* 12. 13.

[y] *Iob* 1. 1. & 31. 13, 14, 21, 22. *Nehem.* 5. 15. *Prou.* 8. 13. & 16. 6.

[z] *Qui operatur vt accedamus, id operatur ne discedamus. Aug. de bon. perseuer. c.* 7.

[a] *Ierem.* 32. 40.

[b] *Fides facit formidinem: formido facit solicitudinem: solicitudo parit perseverantiam. Tertull. ad Marc.*

[c] *Gen.* 3. 4.

9. *Take heed of standing still.* Thinke not with thy selfe, that hauing runne thus long, thou maist now stand still a while, or hauing gotten thus far, thou maist now sit downe and breathe thee. [d] *Take heed*, saith S. *Peter*, *lest you bee drawne aside, and fall from your stedfastnesse.* And if you aske him, what you must doe to preuent it: [e] *But grow*, saith he, *in grace.* [f] If we be not growing, we are decaying:

Meanes 9.

[d] *2 Pet.* 3. 17.

[e] *Ibid.* 18.

[f] *Vnum e duobus necesse est, aut semper proficere, aut prorsus deficere. Bern. de diuers.* 36. *Qui non proficit, deficit; qui non progreditur, regreditur. Nolle proficere, deficere est. Idem epist.* 254.

caying: if we be not making on, wee are going amaine back. As [g] in *rowing vp a Riuer*, that runneth with a strong current, if the Oares doe but stay, the Boat falleth backward. There is no staying of our hands: [h] There is no standing at a stay. [i] *Betweene mending and pairing there is no medium*, saith *Bernard*. [*] *That we haue will be gone, vnlesse we striue to get more.*

10. [k] *Walke in humilitie.* When we haue done all this, *take heed of pride:* (Remember [l] *Vzziah*; remember [m] *Ezekiah*:) It is a deadly *poison* that spoileth and killeth all where it commeth; so dangerous, that [n] of another *poison* is a *counter-poison* confected, to preserue S[t] *Paul* from it. And [o] we are neuer more in danger of it than when we haue done most, and made greatest progresse in the profession and practise of pietie. For it is as [p] the *spleene* in the bodie, that groweth most when the other parts waste; [q] it groweth fastest oft, when other euils decay, and out of the decay of them, sucketh matter to feed & foster it selfe with. This therefore must be carefully eschewed and auoided. When wee haue done well, wee must take heed, how in that regard we begin to think highly of our selues. [r] If we doe so, all is gone, [s] we are vndone. Be affected rather as *Paul* was. After hee had gone so

[g] *Non aliter quam qui aduersos vix flumine lembum Remigijs subigit, si brachia forte remisit, Atque illum in præceps prono rapit alueus amni. Virg. georg. l. 1. & Apud Gell. noct. Attic. l. 10. c. 29. Vide Greg. mor. l. 11. c. 18.*

Meanes 10.

[h] *Nihil stat, nihil fixum manet. Aug. in Ioan. 31.*

[i] *Inter profectum & defectum nihil medium inuenitur. Bern. ep. 254.*

[*] *Damnum parata sentient, si parare cessaueris. Pelag. ad Demetr.*

[k] *Mica. 6. 8.*

[l] *2 Chron. 26. 16.*

[m] *2 Chron. 32. 25, 26.*

[n] *2 Cor. 12. 7.*

[o] *Alia quæcunque iniquitas in malis operibus exercetur, vt fiant: superbia verò bonis operibus insidiatur vt pereant. Aug. epist. 109.* [p] *Quod de fisco Iulianus Imper. Fiscus vt lien. Ammian. hist. l. 25.* [q] *Multis quippe vitia conculcasse, & virtutes acquisiuisse sit occasio superbiæ. Rad. Ardens post Trinit. 5.* [r] *Humilitas est conseruatrix virtutum. Et qui sine humilitate cæteras virtutes congregat, quasi pulverem in ventum portat. Idem ibid. ex Greg. mor.* [s] *Qui gloriantur vitia deuicisse se, ipsi deuincuntur. Ardens ibid.*

farre,

farre, done so much? [t] *I make account, that I come not short*, saith he, *of the very chiefe Apostles*. Yea, [u] *I haue laboured more than them all*. For, [x] *from Ierusalem round about, euen vnto Illyricum*, (that is, from *Syria* to *Sclauonie*) *haue I plentifully preached the Gospell*: Yet, [a] *I forget*, saith he, *what is past*. I regard no more what I haue done, than as if yet I had done nothing, or had cleane forgotten what I did. *And* [b] *I put on forward to what is before; pressing on toward the high calling of God in Christ Iesus*. He did as *men in a race* that [c] looke not backe to see how many they haue out-stript, or how farre they haue gotten, but haue their eies fixed on those that haue got ground of them, and on the ground before them, that they are to measure, ere they can come to the marke. Let vs [d] not consider so much how far we haue gone, and how many others come short of vs, but [e] how farre we are to goe, and how farre wee come farre short of that *Christian perfection*, that we should all striue and contend to attaine vnto. And as our Sauiour aduiseth vs, [f] *When we haue done all that we can, let vs say, that we are but vnprofitable seruants; we haue done no more*, nay [g] farre lesse, *than we ought to doe*, than was our dutie to haue done.

II. *Consider we the short stint of time*, that this laborious course is required of vs; it is but *till death*. And since that our [h] *life* here is *not long*;

t 2 Cor. 11. 5.
u 1 Cor. 15. 10.
x Rom. 15. 19.
a Phil. 3. 14.
b Ibid.
c Inflat equis auriga suos vincentibus, illum Praeteritum temnens. Horat. satyr. 1.
d More viatorum nequaquam debemus aspicere quantum jam iter egimus, sed quantum superest ut peragamus: ut paulisper fiat praeteritum, quod indesinenter & timidè adhuc attenditur futurum. Greg. mor. l. 22. c. 6. Obliviscere omne praeteritum: & quotidiè inchoare tepida: ne præsenti die, quæ debes servare Deo, præteritum imputes. Pelag. ad Demetr.

MEANES II.

e Summum illud bonum imitari, contemni: quod quantumvis quis in hac vita vires protenderit, nequiquam tamen consequi poterit. Stella in Luc. 1.
f Luke 17. 10. Vide Chrysost. in Oziam serm. 3.
g Job 9. 2. Rom. 7. 17, 23. Galat. 5. 17.
h Psal. 39. 4, 5. & 89. 47. Bonum à fine. Hippocr. aphor. 1. Quid tam circumcisum, tam breve, quam hominis vita longissima? Plin. ep. 7. lib. 3.

(it

(it is but [l] *a point*, saith the Heathen man, or *lesse then so*, that we liue here) that employment cannot be long that must end with it. For what can be *long* in that, that is *not long* it selfe? It is but *till death* onely that our Sauiour *Christ* requireth this of vs. It is *a note* of *stint*, as well as of *extent*, here. Not that our *fidelitie* & *loialtie* vnto *Christ* shall not last longer; but [*] because after that there will be *no difficultie in our loialtie, no danger of disloialtie*, if till then we hold out. [k] All scandals, stumbling blocks and impediments being then remoued; and all occasions of prouocation and temptation to the contrary being thē vtterly abolished. It is but for *a spurt* therefore, to speak of, that this is required of vs, it is but [l] *a spurt*, in comparison of that that after ensueth. And who would not for a spurt, for a short brunt endure any difficultie, any hardnesse, to liue at hearts ease for euer after? Who would not serue, euen *an hard* and *an vnkinde Master*, and much more then so kinde and liberall a one as *our Lord and Master Christ* is, (that [m] *came to serue* vs and for vs, ere he *required* this *seruice* of vs) with *all fidelitie* and *diligence* for a day or two, that hee might after be *a free man*, yea *an happy man* for euer? [n] It is *not long*, and it is but *light*, that is *required* of vs, in respect of that that is *expected* for it, and is *promised* thereunto. For [o] *this light hardship that is*

Σπιγμὴ χρόνου πᾶς ὁ βίος. Plut. Paedag. Punctum est quod viuimus, & adhuc puncto minus. Sen. ep. 49. Minorem portionem ætas nostra quam partem puncti habet, si tempori comparetur omni. Idem ad Marc. c. 20.

[*] Finem dico qua vita ista finitur, in qua tantummodo periculum est, ne cadatur. Aug. de persever. c. 1.

[k] Matth. 13. 41. Vbi omni & hoste & peste carebimus. Aug. mor. de continent. c. 14.

[l] Propone profundi temporis vastitatē, & universum complectere: deinde hoc, quod ætatem vocamus humanam, compara immenso; videbimus quam exiguum sit, quod patimur, quod extendimus. Sen. ep. 99. Omnia humana brevia & caduca sunt, infirmi temporis nullum spatium occupantia. Idem ad Marc. c. 20. [m] Matth. 20. 28. Philip. 2. 7. Luke 22. 27. [n] Vt non sit hic necessarium Epicuri solamen illud, Si longus, levis est; Si gravis est, brevis est. Cic. Tuscul. Lu. Sen. epist. 24. & 30. & 78. & 94. Morus & Illius in epigr. [o] 2 Cor. 4. 17. Ἐυ γὰρ τῇ παρούσῃ ἐλαφρᾷ οὔσῃ, ἀντὶ τῆς μακροθυμίας ἀπαιτεῖ ἡμῶν. Chrys. de compunct. 1.

but for an instant, saith the Apostle, *procureth vnto vs an exceeding excessiue euerlasting weight of glorie.*

12. *Be oft* * *eying*, and meditating on *the roiall reward*, that is both here and else-where propounded and promised to all those that thus perseuer. This made *Moses* hold out the rather, and P *endure* not *constantly* onely, but *cheerefully*, *chusing rather to suffer hardship with the people of God, than to enioy some sinfull delights for a season*; and *esteeming the reproach, that for Christs sake hee suffered, greater riches than all the Ægyptian treasures*; *because he had an eie to the recompence of reward.* And q *therefore we faint not*, saith the Apostle, though *we bee straitned on euery side*; and *beare about with vs in our bodie the dying of the Lord Iesus, being deliuered vp daily for him to death*; *because wee looke not on the things that are seene, but on the things that are not seene: for the things that are seene, are temporall*; *but the things that are not seene, are eternall.* For though *Gods children* be r *no hirelings*, to serue him onely for *hire* sake, but out of *loue*, s *dutie*, and *good-will*; yet are they animated and encouraged, the rather to doe that they doe the more *cheerefully*, *comfortably*, and *ioyfully*, when they consider *what a blessed issue their labours, endeuours* and *sufferings* are like, nay, are sure to haue, if they hold out in them. For, t *we shall reape in due time*, saith the Apostle, *if we faint not.* Yea, of our Sauiour himself it is said, whom wee are willed *therein* also to imitate, that u *For the ioy set before him, he endured the Crosse, and set light by the shame*

Meanes 12.

* *Opus te terret, mercede vide.* Aug. de verb. Dom. 6.

P Heb. 11. 25, 26. Ῥᾴδια ποιεῖ τὰ ἀναγκαῖα καὶ ἀνυπέρβλητον τὸ σέβασμα, τὰ βεβαίως ἀγχίνοια, τὰ ἄπαθλα βλαπτόμενα. Chrysost. 8. ser. 13.

q 2 Cor. 4. 8, 10, 16, 18.

r Galat. 4. 7. s Εἰ δοῦλός ἐστι, τὰ πλείονα φορτίσηται μισθαρνεῖ, οὐδὲ τὸ λαβεῖν βλάπτει μισθὸν· εἰ δὲ υἱὸς, καὶ τοῦτο κληρονόμος καὶ λαβὼν, ἔχεται τὸ κρεῖττον, ὅτι κρεῖττον τοῦ πατρὸς τὸν υἱὸν ἔχειν. κἂν ἀγανακτῶσί μου δοῦλοι, τῶν αὐτῶν μισθῶν τυγχάνουσι τοῖς ἐλευθέροις. Greg. Nazian. de Bapt.

t Galat. 6. 9.

u Heb. 12. 2, 3.

of it, and is now seated at the right hand of God. And [x] *cast not therefore away your confidence*, saith the Apostle, *nor giue ouer*, say I, *your fidelitie*, that you owe *vnto Christ*; since that *it hath so great recompence of reward.*

Yea, consider we as well what we *lose*, if wee *giue ouer*, as what we *win* and *gaine*, if we *persever.*

For the former; [a] *Hold fast what thou hast*, saith our Sauiour, *lest the Crowne be taken from thee.* And it is *a Question* canuased to and fro among the *Schoolemen*, [b] whether is *the greater euill to forgoe the ioyes of heauen*, or *to vndergoe the paines of Hell.* But how soeuer it be, an heauy thing it will be, if we faint and faile now, hereafter to thinke, as he sometime said, who for a draught of drinke in distresse gaue vp his command; [c] *For what a trifling matter haue wee bereft our selues of a great command, of a Crowne, of a Kingdome? For what a sey* (to speake of) *haue we deprived our selues of eternall felicities?*

For the latter; *Bee faithfull*, saith our Sauiour here, *vnto death, and I will giue thee a Crowne of life.*

The *latter clause* whereof, containing a free and a large *promise*, annexed to the *precept*, which hitherto we haue handled, albeit it might well minister much *matter* of further *Consideration*, yet for the present we will consider it onely, as *a Motiue*, in its seuerall *branches*, to induce to, and enforce on vs, such *constant fidelitie*, and *faithfull perseuerance*, as we haue shewed to be here required.

x Heb. 10. 35.
Considerations 2.
Consider. 1.
Losse.
a Apoc. 3. 11.
Οὐ γὰρ ἴσασι τὸ πλούσιον ὀλιγοδυνοί, ἀλλ' ἴσασι ἐκπώσεως ἑαυτῶν καὶ πάντων ἐπιλύσεως στεφάνων. Chrysost. in Matth. hom. 24.
b Vide Thom. Sum. par. 1ª. 2æ. q. 88. a. 4. Durand. in sent. l. 2. d. 33. q. 3. Alex. Ales sum. p. 1. q. 39. m. 3. a. 4. §. 1. & par. 2 q. 114. m. 3. Αὕτη ἐκείνης χαλεπωτέρα ἡ τιμωρία. ἡ ἀπώλεια τοῦ δεξιοῦ καὶ χείρονος πολὺ μᾶλλον φοβερὰ τῆς κολάσεως. Chrysost. in Matth. hom. 23.
Consider. 2.
Gaine.
Part 2.
Promise.
Motiue.
a Ὡς μικρὰς ἀφορμὰς ἐνίοις εὗρον ἅλωσιν ἐμπεσεῖν τὰ βασίλεια. Lysimach. apud Plut. in apoph. vel eadem in prac. salubr. Ὡς βραχείας ἐνίοις ἔνιοι μεγάλας διδασκαλίας ἀπεβάλοντο.

1. He

1. 1. He that promiseth, it is [d] *Christ. I will giue. I will giue that haue power to giue*; that haue *abilitie* and *authoritie* so to doe. [e] *I will giue thee all these*, said he sometime to our Sauiour, who had *no power* to make good what he said. But he that speaketh it here, is able to *performe* what he here *promiseth*. [f] *As I haue receiued power, so I will*, saith he, *giue them power*. For [g] *all power is giuen mee in heauen and earth*. And, [h] *To him therefore that ouercommeth, will I giue to sit with me in my Throne; as I haue ouercome, and sit now with my Father on his Throne*.

Againe, *I will giue*, who am [i] *Amen, True* and *Faithfull*. He that is *faithfull to me*, shall finde *me faithfull to him*. [k] *Let vs keepe the profession of our hope without flitting and wauering*, saith the Apostle, *for he that hath promised is faithfull*. What he saith, he will make good: he will performe what he hath promised. He will doe it? Yea, hee hath done it. He is not like that *Antigonus*, whom they vsed to call [l] *Antigonus that would giue*. He *will giue*; and he *hath giuen*. We tread but in the steps of those that alreadie [m] *haue inherited these promises*.

3. He will *giue*. What hee doth, is of *free gift*, not of *due debt*. Such is his *goodnesse*, that though [*] we owe vnto him whatsoeuer we doe or can doe, [n] nor can wee claime ought as of right from him for all that we doe for him; he oweth vs not so much as *thankes*, as [o] himselfe elsewhere sheweth, for it: yet [p] of his meere *bountie* he will not suffer vs

Branch. 1. *Giuer.*

Point 1. *Ability.*

[d] *Vers.* 8.
[e] *Mat.* 4. 9.
[f] *Apoc.* 2. 16, 18.
[g] *Mat.* 28. 18.
[h] *Apoc.* 3. 21.

Point 2. *Fidelitie.*

[i] *Apoc.* 3. 14.
[k] *Heb.* 10. 23.
[l] Ἀντίγονος ὁ Δώσων ἐπικλήσεως ἐπαγγελίας μᾶλλον, ἢ πλάσεως δεῖται τοῦ ὀνόματος. *Plut. in Paul. Æmyl.*
[m] *Heb.* 6. 12. Τίς δεῖ ἀκριβῶς τὸ ἐπαθλον ἰδεῖν, ἢ τοῖς ἤδη αὐτῶν κεκοινωνηκόσιν εἰλικρινῶς τὰ ἐκ τοῦ ἁγίου πνεύματος ἔσεσθαι ἔστιν. *Clem. Alex. pædag. l.* 3. *c.* 8.

Point 3. *Liberality.*

[*] *Rom.* 8. 12. *Quicquid es, quicquid potes, debet creanti, debet redimenti. Bern. de diuers. 19.*
[n] *Rom.* 11. 35, 36.
[o] *Luke* 17. 9. 10.
[p] *O magna Dei benignitas, cui cum pro conditione reddere debeamus obsequia, vt serui Domino, famuli Deo, subiecti potenti, mancipia redempturi, amicitiarum nobis præmia reprimittit. Aug. de verb. Dom.*

Branch 2. *Gift.* *Point* 4. *Crowne.*

to goe vnrewarded; but of his free goodnesse will giue vs, what we could not otherwise require.

2. The *Gift*, or the thing promised, it is [q] *a Crowne*; it is [r] *a Kingdome*.* Who would not straine hard for *a Crowne*? "Who would not endure much for *a Kingdome*? Who would stay by the way, or giue ouer ere he came at it, if hee saw *a Crowne* at *the goale*, and were sure to haue it, if hee held but out, till he came there?

3. This *Crowne*, it is [f] *a Crowne of Life*. It is not like the *Crownes* that worldly *Kings* weare, that cannot [t] free them from *diseases*, much lesse saue them from *Death*. They *may die*, and [u] *doe die*, for all their *Crownes*, and *returne to their dust*. But this is *a Crowne* that giueth *life* to him that hath it. It is *a Crowne* that keepeth him in *life* that weareth it.

Point 5. *Life.*

4. The *Life* that this *Crowne* giueth (though it be not expressed here) is [x] *an eternall, an euerlasting life*. [y] *They striue for a corruptible, wee for* [z] *an incorruptible Crowne*, saith S[t] *Paul*. It is *a Crowne* or [a] *a garland of* [b] *Amarantum*, or of *Euerlasting*, saith S[t] *Peter*, alluding to *a Flower*, or *a Tuft* rather, commonly so tearmed. Therefore so tearmed, because by it, as *wee are* now [c] *kept vnto*, so we shall hereafter be *kept*, and *preserued in, a Kingdome* [d] *incorruptible, vntainted, that neuer withereth away, reserued for vs in the Heauens*.

Point 6. *Euerlasting.*

q 2 Tim. 4. 8.
r Luke 12. 32. Matth. 25. 34.
* Ἔιπερ χὴ δόξης τυχεῖν χρὴ, τοῦ γε πρώτου ἐστὶς μέτα. Eurip. Phœniss. Nam si violandum est jus, regnandi gratia violandum est. Cic. offic. l. 3.
f Iam. 1. 12.
t Τὸ φάρμακον τῆς ἀθανασίας οὐ παραλύει. Plut. de tranq.
u Psal. 82. 7. & 146. 3, 4.
" Perpessi sunt exercitus inopiam rerum omnium, vixerunt herbarum radicibus, & dictu fœda tulerunt famem. Hæc omnia passi sunt pro regno, & (quò magis mireris) alieno. Sen. ep. 17.
x Matth. 26. 46. Galat. 6. 8. y 1 Cor. 9. 29. z ἄφθαρτον. a Στέφανος ἀμαράντινος. 1 Pet. 5. 4. b Est spica purpurea verius quam flos. Mirum in eo gaudere decerpi & lætius renasci. Mineque, postquam defecere cuncti flores, madefactus aqua reviviscit & hibernas coronas facit. Summa eius natura in nomine est, appellato, quoniam non marcescat. Plin. hist. nat. l. 21. c. 8. c 1 Pet. 1. 4. d Ἄφθαρτον, ἀμίαντον, ἀμάραντον.

All

All which laid together; the *giuer* so *able*, so *free*, so *faithfull*; and the *gift* it selfe, so *great*; a *Crowne*, *of life*, and *euerlasting life*: so glorious and excellent an estate, [e] that all, that euer wee doe, or can endure here, is not worthy once to bee named with it; should *perswade* and *encourage* vs with all *constancie* and *cheerefulnesse* to *goe on* and *hold out* in the *faithfull seruice* of our *Sauiour*, [f] whatsoeuer it should cost vs, though we should lose *libertie*, *liuing*, *life* by it, and all that euer wee were worth; that so continuing *faithfull vnto death*, he may bestow vpon vs *a Crowne of Life*.

Conclusion.
Vse.
Perswasion, and Encouragement.

[e] *Rom.* 8. 18.

[f] *Matth.* 19. 27, 28. *Marke* 10. 28, 29, 30. *Luke* 14. 26, 33.

Now it is, I know, expected that I should, as the manner is, say somewhat concerning our *Christian brother* deceased, to whose corps we performe now the last *Christian office*. It shall not be needfull to say much of him to those that knew him, as I suppose the most here did. As *Bernard* saith of one *Humbert*; his whole life was [h] *a read* and *liuely Sermon* of that, whereof you haue had *a verbal* and *vocall* one now; to wit, of *pietie* and *godlinesse*, of *fidelitie* and *faithfulnesse to his Lord* and *Master Christ Iesus*. Hee had beene *an ancient Professor*: nor was he one (as [i] too many there are) that did *staine* and *blemish* his *Christian profession*, either by *vnchristian courses*, or *vndiscreet carriages*; but by his *pious* and *prudent behauiour* rather [k] *graced* and *adorned* it. It had pleased God to endow him with singular *gifts* and *parts* (for a priuate man especially) of *vnderstanding*, *memorie*, and *speech*; which hee was not slothfull or negligent to *improue* and *employ*, to the *glorie of Gods name*, and [l] the *edifica-*

The Testimonie giuen to Mr *William Watts* deceased.

[g] *Acts* 8. 2. *2 Sam.* 3. 31.

[h] *Factitium vobis sermonem in omni forma sanctitatis Dei seruus exhibuit. Bern. in obit. Humb.*

[i] *Rom.* 2. 24.

[k] *Tit.* 2. 7, 8, 10.

[l] Many, I doubt not, may say of him, as *Bernard* of *Humbert*, *Separauit a nobis quidem amicum, amicum, prudentem consiliarium, fortè auxiliatorem*: God hath taken from vs, a sweet friend, a wise counseller, a strong helper.

tion of others: As the maine course of his *life* and *conuersation*, so his ordinarie *speech*, *conference*, and *communication*, being [m] *seasoned with salt, sauouring of sound sanctification*, and such as might [n] *minister* much *grace to the hearers*. And albeit, God saw it good to affoord him but a meane estate for [o] *the things of this life*; (hee will stirre vp those, I doubt not, that [p] out of their religious disposition and affection to him, will doe for those that hee hath left behinde him) yet he had made him [q] *rich in grace*; and by helpe of that *grace* he liued with that *small pittance* [r] more *cheerefully* and *comfortably*, than many doe with *large* and *ample estates*. Nor saw I him euer more *cheerefull*, than in this his *last sickneſſe*. As *Ambroſe* said sometime when he lay a dying to his *Millainers*; [s] *I haue not so liued among you, that I am ashamed to liue longer with you; nor yet am I afraid to die, because we haue a good Master*: And *Martine* of *Tours* being now neere his end, when his friends stood about him, lamenting their losse of him, [t] *Lord, if I may doe thy people yet any seruice, I thinke not much of my paines, thy will be done*: So was it one of this blessed *Seruant of God*, his last speeches vnto me, willing to be disposed of by God, though [u] *desirous of departure* in regard of his owne good; *If God haue any more worke for me, I am well content to liue longer, though my life should be neuer so tedious vnto me: But if my worke bee at an end, I am most willing to bee gone, well knowing, though I be altogether vnworthy of ought, what hee hath in store for me*. What should I say more of him, but as it is in my *Text*? *Hee was faithfull to*

[m] Coloſſ. 4. 8.
[n] Epheſ. 4. 29.
[o] Τὰ βιωτικὰ. 1 Cor. 6. 4.
[p] 2 Sam. 9. 3, 7.
[q] Iam. 2. 5.
[r] Quod de Cratete Plut. lib. de tranq. Πλέον ἔχων ἢ πλείονι; πολλὸν ἢ ὀλίγῳ, ὅσῳπερ ἐφάνη ἥδιον διετίλεσεν.
[s] Non sic vixi, ut me pudeat inter vos vivere: nec mori timeo, quia bonum Dominum habemus. Ambroſ. teſte Paulino in vita Ambr.
[t] Domine, ſi adhuc populo tuo ſum neceſſarius; non recuſo laborem; fiat voluntas tua. Sever. de Martin. ep. 3. & Bern. ſerm. in feſt. Mart.
[u] As Paul, Philip. 1. 23. As Simeon, Luke 2. 29.

Chriſt,

Christ his Master vnto Death; and *hee hath now receiued from him a Crowne of Life*. Which that we may also, in Gods due time attaine, he vouchsafe vnto vs, [z] who hath *purchased* and *procured* it for vs, IESVS CHRIST, *to be blessed for euer*. AMEN.

[z] *Apoc.* 1. 5, 6. & 5. 9, 10.

[1] *Rom.* 9. 5.

FINIS.